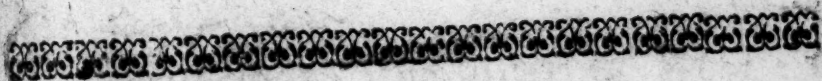


A

LETTER

To the Reverend

Dr. S N A P E.



(Price Four Pence.)

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7
A
LETTER

To the Reverend

Dr. S N A P E; *NA*

Occasion'd by a Passage in his

SERMON

Before the Hon^{ble}

House of Commons,

ON

Wednesday, the 29th of May, 1717.

L O N D O N:

Printed for John Morphew near Stationers-
Hall. 1717.

LETTER

To the Reverend

Dr. S. V. A. P. E.

Occasioned by a Passage in his

SERMON

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House of Commons

ON

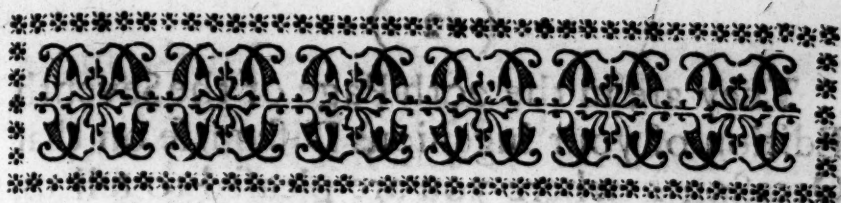
Wednesday, the 20th of May 1777.

By

JOHN AINSWORTH

Author of the

History of the



A
L E T T E R

To the Reverend
Dr. S N A P E, &c.

Reverend Sir,



WERE I so fortunate as to be of your Acquaintance ; or cou'd hope you wou'd return an Answer to the private Address of an Unknown ; or were the Subject of less Consequence to the Publick Tranquillity, and the Consciences of Particular Persons ; you shou'd not have receiv'd the Trouble of a *Letter* in Print from a nameless Person, in no wise fond of engaging with such a Master of Learning and Eloquence , but only desirous of better Information concerning seven or eight Lines, which several, beside myself, want Skill to construe in the Place where they stand, and to accommodate to a *Restoration* Sermon.

B

They

They are in the 20th Page of the Seventh Edition of your ingenious Discourse on that Occasion ; where you are pleased to tell us, that King *Charles I.* was ‘ the farthest from ‘ pursuing those Arbitrary and Destructive ‘ Measures, in which his unhappy Son, by ‘ the Advice of treacherous Counsellors, ‘ was so deeply engaged, as to make a subsequent Change of the Government necessary and unavoidable : But no such threatening Projects to Religion and Liberty were ‘ formed under the Father’s Government. Which Words, in our Apprehension, imply, or in effect affirm, that *Arbitrary and Destructive Measures, Projects that THREATEN Religion and Liberty, make a Change of the Government NECESSARY and UNAVOIDABLE.* I hope, Sir, I have done you no Injury in laying down this Proposition, since all the Words are your own, and not wrested to a Sense different from that in which you use them. What Use your Enemies will make of them I know not, and should be sorry if they meet with so severe a Comment, as the Bishop, your Adversary, puts upon the Close of your *Letter* to him. But it is the Application that makes the Satyr ; my Design is not to look forward but backward, this being often as necessary, as for a Traveller, who has wander’d into a narrow Lane that leads to a Precipice, to retrace his Steps, if he desires to arrive in Safety at his Journey’s End. I mean,

mean, therefore, only to observe, that it appears to be your Opinion,

1st, That Resistance of Sovereign Princes, if the King of *England* be one, is not absolutely Unlawful. For in some Cases, as when *Religion and Liberty are Threaten'd*, and *Arbitrary and Destructive Measures pursued*, a Change of the Governor, for I do not think you meant a Change of the Government, as this signifies the *Constitution*, (tho' the other may happen in its Consequences to amount to this) is *Necessary* and *Unavoidable*.

2^{dly}, That this was not the Case with respect to K. *Charles I.* but it was in relation to K. *James II.* and therefore the *Resistance*, or *Non-Assistance*, (for they are in effect the same in the Instances under our Consideration; for which reason, and to avoid disputing about Words, I shall comprize both under the Word *Defection*) was not Lawful in the former, but was so in the latter Case. I choose the Word *Defection*, because some Advocates for Passive Obedience think themselves absolv'd, when they can say, they did not Resist their Prince, tho' they remain'd Neuters when he did not please them; forbearing to give him that Aid and Assistance, which was suitable to their Stations and Circumstances. And in my Apprehension, if there be such a thing as Natural Allegiance, much more if it be farther bound upon the Conscience by an Oath,

Oath, he who does not assist his Prince when invaded by Foreigners, or Rebels, as well as he who actually resists by taking up Arms against him, violates his Allegiance, and is guilty of *Defection* from his Lawful Sovereign. For in this Case, *not to hinder when we can, is equivalent to approving.* As to the Words *Necessary* and *Unavoidable*, they are Expressions of great Latitude, so that it is not easy to define them. Every Man uses them according to his Fancy, and shou'd therefore say what he means by them. You tell us indeed (p. 17.) that *the worst Consequence of Habitual Sin is the almost inevitable NECESSITY of Sinning on.* But sure you do not mean that this is either the Original or *Subsequent Necessity* of our *Change of Government*. No; that was the most Deplorable of all those Calamities, from which the Restoration freed us: Somewhat else must for this reason be understood by *Necessary* and *Unavoidable*. In general, they denote certain *Means* in order to some End: The Aptitude of those Means to this End, and the Impossibility of attaining it without them, being that which renders them *Necessary* and *Unavoidable*. But then, the Lawfulness both of the End and Means is to be consider'd, before either can be allow'd *Necessary*: For Sinful Actions can never be necessary, either as End or Means; they are avoidable by Suffering, tho' it be to Death; which is often necessary to a Christian, who is not licens'd

to

to do Evil that Good may come, and is under a Necessity not to Speak, much less to Do wickedly for GOD, who has no Need of the Sinful Man. Again, Lawful and Just Necessity, with respect to the Subject, not the Cause, (for a Person may Lawfully submit to what another cannot Lawfully force him to) seems to me to import the Doing, or rather Suffering something against our Will; as Cutting off a Limb, to save our Life; Submitting to a less Evil, to avoid a greater; to Temporal Evils, to escape Spiritual and Eternal; to Loss and Pain, that we may keep our Consciences inviolable, free from Sin; which, because it is the greatest Evil, can never be Eligible in any Circumstances.

Temporal Prosperity is not necessary to a Christian: According to the Tenour of the Gospel, Chastisements, Afflictions, and Persecutions for Righteousness sake, are more certain Evidences of his Father's Love, and more proper to qualify him for a Crown of Glory: They are made light and easy, by entitling him to a future Reward, far exceeding the momentary Pressure; by a present *inward Joy, and inexpressible Satisfaction*, which every one, who has a just Claim to the Name of Christian, must needs prefer before all the Power, and Affluence, and Jollity of this World. And therefore the *Christian's Self Preservation*, superseding all other

other Obligations, consists in securing the Favour of God, which is better than Life. Assured of this, he can safely and chearfully trust Providence for all the rest; depending on GOD's Promises to his Church in general, and to every sincere Member of it in particular.

I am not ignorant, that Men have twenty *Necessities* of a very different kind. The Rich Man finds it *necessary* to keep up his Figure, by living as luxuriously as his Neighbours; and this leaves him no Superfluities out of his Abundance, for the Poor: Alas, Poor Man! he has no more than is *necessary* for himself. Another abhors Drunkenness, it makes him sick;---but he can't keep Company but on this Condition; it is by the Custom of the World become *Necessary* and *Unavoidable*. Some desire only to maintain themselves and Families according to their Rank, but they want Means to do it; Knavery is the readiest way, and so it becomes *Necessary*. Others enjoy Places and Preferments Civil and Ecclesiastical; their Consciences boggle at some Oaths;---but Swearing is a *Necessary* Evil;--they and their Wives and Children must not starve. A Highwayman cannot, or at least will not work, and is ashamed to beg; he thinks it *Necessary* to take his Bread where he can find it. Once more; Man being a *Free Agent*, is under no *Invincible Necessity*; but *lives here*

in a State of Tryal and Probation, invited and called upon to obey, by the strongest Obligations both of Interest and Duty ; but tempted to disobey, by outward Objects, and inward Lusts. (Sermon, p. 8.) Yet such is his *Discretion*, such a *Wise Use* does he make of his Liberty, the Generality, even of those who live in *Christendom*, put themselves into such Circumstances, as render the Choice of *Evil and Death, Necessary and Unavoidable !*

I do not suppose, Sir, that you wou'd justify or excuse such Necessities as these ; and therefore beg to know what you mean by *Necessary and Unavoidable*. For, if the Change of Government at the Revolution was so in any tolerable Sense, it was not barely Excusable in the Instruments, but highly Meritorious ; or, in the Words of that strenuous, and only consistent Assertor of Revolution Principles, Bishop Hoadly, he who pursued Arbitrary and Destructive Measures, might ' be opposed, not only ' without the Shadow of a Crime, but with ' Honour and Glory. (Sermon on Rom. xiii.) ' An *Universal Resistance*, in order to save ' a Nation and Posterity from Ruin, is so ' far from bordering, or looking toward Sin, ' that it is *Vertue and Honour*. The wilful ' and supine Neglecting to do it, is the Part ' which looks toward *Vice*. (Answ. to Dr. A. p. 156.) It seems, it must be UNIVERSAL Resistance ; for then, without doubt, it is Safe,

fest, and consequently Lawful and Meritorious! Indeed to Common Understandings there appears no Medium; the *Defection* in 1688 was either a very good, or a very wicked Action.

So much has been said *against* Resistance by Divines of the Church of *England*, as well as others, (and all that can be said for it, again and again inculcated by Bishop *Hoadly*, of which you are no doubt apprized) that it is not necessary, and would be tedious to you, *Sir*, and other Readers, and no acceptable Work to myself, to repeat what they have written upon the Subject. I shall therefore only observe, from what has been already said in this *Letter*, that the Necessity of Resistance depends upon the Lawfulness, but the Lawfulness does not arise nor follow from the supposed or apparent Necessity. For, as God *does not necessitate us to be Good*, (Serm. p. 9.) 'tis certain he is far from *necessitating* us to do Evil. If the *only* Reason that renders Resistance Lawful in *any Case*, is its being *Necessary* and *Unavoidable*, no Man, who believes a Providence, can say, that Resistance is the *only* Medium to Safety, let the Extremity be ever so great: No Man, who believes that *the Wrath of Man shall praise GOD*; and *the Remainder of Wrath shall He restrain*; 'altho' for a while *He suffers the Sons of Violence to prosper, to insult His Inheritance,*

‘ tance, to oppress *His* Elect, and to lay
 ‘ waste *His* Dwelling-Place; that believes
 ‘ *they* are the Instruments of *His* Vengeance,
 ‘ the Scourges wherewith *He* corrects *His*
 ‘ Beloved Children; — that *they* do but exe-
 ‘ cute *His* Decrees, whilst they are PERSE-
 ‘ CUTING *His* Saints; — and that *when His*
 ‘ *Work is done*, *He* will interpose with a
 ‘ stretched out Arm, to baffle their Devices,
 ‘ and confound their Malice.’ (*Serm.* p. 3.)

‘ The plain and known Import of the Word
 ‘ *Absolute*, is, unlimited, unconditional, not
 ‘ clogg’d or restrain’d by any one Exception
 ‘ or Reserve.’ (*Letter to the Bishop of Bangor*,
 p. 25. *Edit.* 4.) Therefore, *Absolute Passive O-*
bedience, with an Exception in favour of the
 Revolution, a Position one has sometimes
 met with, is a Contradiction in Terms. For
 the Doctrine of Non-Resistance, as it was
 formerly taught, and before the Distinctions,
 Limitations, &c. with which it has been
 gloss’d almost these thirty Years, were thought
 of, is so inconsistent with the Revolution, that
 after all the Pains and Subtilty that have been
 used to reconcile them, the one or other of
 them ought to be given up by every honest
 Man. Bishop *Hoadly* was aware of this, and
 therefore labours to prove Resistance Lawful
 in some Cases, in order to shew it necessary in
 that: He does not think it sufficient to Excuse,
 or Submit to it as what could not be help’d;

he carries it much farther. For, ' if (says he) ' it be not plainly Lawful or Eligible, ' no *Christian* ought in Conscience to venture ' upon it; but if it be, it must be also *Honourable* and *Glorious*.

There is another considerable Difficulty, as to a *Change of Government's* being *Necessary and Unavoidable*; and that is, who shall be Judge? Cases of Necessity must either be determin'd by Lawful Authority, and this Case in particular by the Supreme Power, as being of highest Consequence to the Nation; or else it must be left to every Man's Private Conscience. One does not see how it can be determin'd by Authority; because Changing the Government sets aside all Authority in being; unless the Laws have expressly declared, upon what Occasion, and in what Circumstances, the Supreme Authority shall be transferr'd from one hand to another. Now, if the Supreme Authority totally ceases, Government ceases with it: Sovereign and Subject being Relative Terms, and a Last Resort of the very Nature and Essence of Government: Every Governor, as such, and so far as his Authority extends, being in the Reason and Nature of things unaccountable to his Subjects, or to any but a Common Superior, if such an one there be. In which Case, the contending Parties can no longer be con-

sider'd

sider'd as Governors and Governed, as Sovereign and Subject, but as Equals ; so far as they may appeal to a Common Superior, they are in a State of Equality, which is a State of Anarchy, if it extends to a whole Nation. Therefore, if it be Lawful for the People, by taking up Arms against the Prince, to appeal to GOD, the *only* Ruler of Princes ; it will be necessary to clear this Notion from the Objection of Anarchy, which, we know, destroys all Distinctions, Rights, and Properties ; for these depend upon Municipal Laws, which are at an End when the Government is so.

But, if the Laws are silent, and much more if they expressly declare against all Changes and Alteration beyond what they have provided for ; then is every one's private Judgment the sole Umpire of this NECESSITY ; if, after such express and ample Declarations, as some will tell you our Laws have made, and obliged the Subject to make likewise, any Man can think it Lawful, (for otherwise it cannot be Necessary) to change the Government. Nor is the Case alter'd, by being determin'd by any Number of Men whatever, unless authoriz'd by Law : For if they are not a Legal, and therefore not an Authoritative Assembly ; it is still but Private Judgment. A Multitude of Men, assembled without Law, or in Opposition

position to it, tho' they may gain Impunity by their Numbers, can never acquire Authority : They are only a greater and more dangerous Riot, but are still no better than private Persons, as to their Judgments and Determinations ; having no Right to conclude for others, or to lay any Obligations on them. To grant them such a Right, wou'd be yielding up much more, than I dare say, Sir, you will ever allow to Private Judgment. What will become of the Authority of GOD's *Vicegerents* in the State, if they be thus subjected to their very Subjects ? If Private Persons be exalted above their Ruler to so high a Degree, as to judge and determine, whether or no he is their Sovereign, and they his Subjects ?

Government in the Church is in order to a Spiritual and Eternal End ; and the Means of obtaining this End, the Dispositions necessary to qualify us for it, so much out of Humane Cognizance, that the Governor cannot know, whether his Censures make Hypocrites, or sincere Christians. The Business of Salvation must be our own Work ; and every one is principally concern'd in it for himself, and not for another. 'Tis otherwise in respect of Civil Government ; whose Business is with the Outward, not Inward Man ; to hinder ill Men from hurting others, whom none can hinder doing themselves

themselves the greatest Mischief. If therefore Government be so necessary in the Church, and Private Judgment *without*, much more in *Opposition* to it, so dangerous, what must it be in the State, if allow'd to determine the highest of all Points, in Civil Matters, the Necessity of changing the Government?

I pass over the Word *Threatned*, which, as you use it, is also an Expression of great Latitude, leaving Government very precarious. Threatnings are not always executed, nor design'd to be so; they may do their Business, and be avoided at much less Expence both to Prince and People, than by a Change of Government. They were *afraid*, says the Scripture, *where no Fear was*: Dangers are conjur'd up, and slight ones improv'd into formidable Evils, by seditious Men and crafty Politicians, who know how to impose upon the Honest and Unwary. Many Instances of which appear in the Reign of King *Charles I.* in which Fears and Jealousies were at as great a Height, as they cou'd possibly be in his Son's.

But you will say, without Reason, as it is in your Sermon, *pag. 20.* Far be it from me to detract from the Character of that excellent Prince, as well as extraordinary Christian, King *Charles I.* who was as Eminent for Publick as for Private Vertues, and under whose Government the Nation flourish'd

twelve

twelve Years in the utmost Felicity, and might long have done so, had not ambitious and unquiet Spirits brought Ruin both on King and People. Yet, if we compare the History of his Reign, and what most of us may remember of his Son's, we shall find the same Clamours made in both, the same Umbrages given or taken, the same Principles vented and pursued, evil Counsellors accus'd, tho' their Masters only suffer'd, (whom the Law seems to exempt, by giving it as a Maxim, that *the King can do no Wrong*) and the faulty Ministers escap'd.

For Proof of this, we need only compare the *Petition and Remonstrance, Dec. 1. 1641.* which bore the Authority of a *House of Commons*, with the *Memorial* presented to the Prince of Orange, and other Papers that came only from private Hands; nay, even with the Grievances the *Convention* complain'd of, and provided against in their *Petition of Right, 1688.* The Men of *Forty One* complaining of *imminent Ruin and Destruction, --- mischievous Devices for the Alteration of RELIGION and GOVERNMENT, --- Proceedings evidently --- for the Advantage and Increase of POPERY; --- acted by Jesuites --- and other Engineers and Factors for Rome, --- so as to corrupt divers Bishops, --- Privy Counsellors, and Persons of Trust about the King, the Prince, and the Royal Children, --- the Insurrection of Papists,*

Papists, not barely fear'd, but actually felt in *Ireland*, by a bloody Massacre. So that in the Opinion of a House of Commons, arbitrary and destructive Measures were carry'd farther in the Reign of the Father, than in that of his unhappy Son : For Disorders did not *meerly threaten* ; they had not only assault-ed, but even overwhelm'd and extinguish'd the LIBERTY, Peace and Prosperity of this Kingdom.

You see, Sir, how absolutely necessary it is to the Publick Tranquillity, the Quiet of Private Consciences, and the Salvation of Souls, to determine clearly and precisely, so as no honest, well-meaning Person may mistake, those arbitrary and destructive Measures, which render a Change of Government Necessary and Unavoidable. For, however Honourable and Glorious it may be, to resist or desert when Necessity requires ; yet Unnecessary Resistance and Defection is even by Bishop Hoadly allow'd to be damnable. Beside the present Confusion in which it puts a Nation, the Blood and Rapine that attends it, the Violation of Laws, and many other Temporal Mischiefs ; that which is most Deploable in a Christian View, is the Loosening Mens Principles, and Hardening their Consciences, by their endeavouring, not to act according to their Professions, but to mould and form their Doctrines suitable to their

their Practices and present Conveniency, their Unwillingness to be convinc'd of their Errors and Sins, and yet greater Unwillingness to retract, and repent of them. For it cannot be deny'd, how pertinaciously the Men, who threw off the Government of King *Charles I.* adhered to the *Good Cause*, the *Blessed Work*, and the *Lord's Work*, as they call'd it; how much they glory'd in it, even after the Restoration, and at the Hour of their Deaths! So that unless your accurate Pen gives us clearer and more infallible Marks of the Difference between the Reasons and the Ends of the Defection from King *Charles*, and from his unfortunate Son, we shall not be able to discern, why both were not equally *Avoidable*, or equally *Necessary*. But it will still appear, as it does to many, a making very bold with the Almighty, in our Addresses to Him, and in what is deliver'd from the Pulpit in His Name; or, in the softest Words, an *Inconsistency*, to confess and deplore, as the most heinous Guilt, and keep a National Humiliation for the One, at the same time that we celebrate and give Thanks for the Other. Instead of exerting ourselves against *arbitrary and destructive Measures* only, and not presuming at a *Change of the Government*, unless when it is *necessary and unavoidable*; we shall still be in Danger of being 'fatally
' misled by the noisy Clamour, and plausible Pretences

‘ Pretences of some turbulent and unruly
 ‘ Men, who *complain* loudly of those Grie-
 ‘ vances they *mean* to make heavier, and
 ‘ exprefs a tender Concern for *our* Liberties,
 ‘ when all they *aim* at, *is*, more effectually
 ‘ to enslave *us*. (*Serm.* p. 19.)

‘ That Almighty GOD, for wise and good
 ‘ Reasons, does for some time bear with the
 ‘ Instruments of Evil, and suffer them with-
 ‘ out Controul to proceed to a very great
 ‘ and surprizing Height of Impiety : That
 ‘ there is a determinate Degree of Wicked-
 ‘ ness, beyond which the Divine Providence
 ‘ will not suffer them to pass, but manifestly
 ‘ interposes to prevent the fatal Consequences
 ‘ that wou’d follow from an unrestrain’d,
 ‘ unlimited Power, join’d with a malicious
 ‘ Will, and brutal Disposition to Mischief ;’
 are Truths, which, if they had not been
 evident before, you have, Sir, abundantly
 proved : But whether the *Jealousies* and
Discontents, which embroil’d the Reign of the
 Father, were more *causless* than those which
 dethron’d the Son, is still a Question a-
 mong a great many Persons of different
 Principles and Speculations : Tho’ I think
 all, or most, either heartily, or for Decency
 Sake, agree, that the former were carry’d by
 much too far. The Names of the various
 Forms of Government, that follow’d the
 Defection from King *Charles*, were approv’d
 D by

by few, but those who had or hop'd for a Share in the Management. Others, whatever real Alteration they made in the Government, were willing however to retain the Names and Forms made use of in the *Old Establishment*. They will not dispute your being thankful, that 'tho' the Wrath
 ' of Man had prevail'd (in this Nation)
 ' to an excessive high Degree, so as to murder the Best of Kings, and overturn the
 ' Best of Constitutions; it yet pleased GOD
 ' to restrain the Remainder of that Wrath,
 ' by the Restoration of the Royal Family,
 ' and settling us again on (what we call)
 ' our ancient Foundations.

You also teach us how to distinguish *Providential Appointments* from *Ordinary Occurrences*: Or that which GOD barely *permits*, (because He will not destroy His own Work, nor treat us like Necessary Agents, having made us free) from that which He *approves*: Who is *of purer Eyes than to behold Iniquity with Approbation*, or tolerate wicked Means for the *Excellency of the End*, to which indeed they are no proper Medium, tho' by His over-ruling Power He brings Good out of Evil, notwithstanding our Malice and Wickedness. And therefore, you direct us to search after GOD's Pleasure, not in a *Train of lucky Accidents*, or *Success of any Event*, but in the *Righteousness of the Cause*,
 and

and the Conformity of our Measures to *Justice* and *Holiness*. For tho' you do not expressly mention the unavoidable Necessity of *good Means*, in order to *good Ends*; I will not think so ill of you, as to suppose you can dispense with them. Tho' some unguarded Expressions should be found here and there, Candor obliges us to overlook them in a Discourse that so well vindicates Providence from the Scandal of *Approving* what it *barely Permits*, and the *Divine Purity* and *Justice* in suffering the *Way of the Wicked to prosper*, and the *Men to appear happy, who deal very treacherously*.

'Tis hop'd, we shall no more interpret Precepts by Events, but determine the Lawfulness of our Actions by their Uniformity to the Written Rule, and the Example of our Lord and Saviour, the only perfect Pattern: Not by the Authority and Practice of fallible, mortal Men, tho' ever so Learned, so Great and Numerous, or in whatever Reputation for Wisdom and Vertue. *To the Law and to the Testimony; if they speak not, nor act according to this Word, we may safely conclude there is no Health in them.*

It is by this Method only, that we can distinguish *seditions Rulers and more seditions Teachers*, from those *Judges and Guides*, who

do not abuse the *Authority* Christ has *delegated* to them, to *satisfy the Doubts of His People*, and *explain the Meaning of His Laws*. We beg you therefore, *Sir*, to condescend to set us right, by clearing up the Difficulty complain'd of thro' this *Letter*, and which still remains, notwithstanding all you have so well deliver'd about *Providence*, *Justice*, and *Holiness* : Generals, like the Sound of Bells, being apply'd according to every one's particular Humour, Prejudices, and Prepossessions.

But *Duty* is of a rigid Nature, not to be bent to the seeming Necessity of our Affairs, or modell'd by our Circumstances and Conveniency, or the Humour of the Times : It depends upon those immoveable Rules of Right and Wrong, and that stable Truth, which is *the same Yesterday, to Day, and for ever*. *Divers Weights and divers Measures* are in all Cases *an Abomination to the Lord*. Not all the Learning and Eloquence, nor the Authority and Inspiration of the great Apostle of the *Gentiles*, cou'd have brought him off in maintaining Inconsistencies. *For if I build again (says he) the Things which I destroy'd, I make myself a Transgressor*.

Not that it is a Shame to confess our Faults, and acknowledge our Mistakes ; nothing more Glorious, nothing more *Necessary* to the Quiet of our Consciences, and future Happiness,

piness, beside all lesser and present Advan-
 tages. 'Tis a noble Conquest over the Pride
 of humane Nature, so loth to own itself,
 or to have others think we are or have been
 in the Wrong, even when we know, or ve-
 hemently suspect ourselves to be so. And
 yet it is no more than owning ourselves
 Men; owning what the Wisest and the Best
 are most ready to acknowledge. Of which
 we have so many Examples in the Sacred
 History, so many Models both of Private
 and Publick Confessions, that we need not
 be ashamed to say with that Great and Good
 Courtier, and Premier Minister, whom
 Prosperity could not corrupt, and with
 whom *Reason of State* had no Weight, when
 contrary to *Reason of Conscience*: O Lord,
to us belongs Confusion of Face; to our Kings,
to our Princes, and to our Fathers; because we
have sinned against thee. Among the many
 grievous Enormities with which GOD
 chargeth his People the Jews, these are not
 the least; that *Truth is perished and cut off*
from their Mouths; in which, it seems, they
 glory'd; for they said, *we have made Lyes*
our Refuge, and under Falshood have we hid
ourselves: Even the Prophets walk'd in Lyes;
they strengthen'd the Hands of the Evil-doers,
that none did return from his Wickedness; the
Leaders of the People caused them to err; and
they that are led of them, are destroy'd.
 There.

Therefore has GOD pronounced a *Wo* unto them that call Evil Good, and Good Evil ; that put Darkneſs for Light, and Light for Darkneſs ; that are wiſe in their own Eyes, and prudent in their own Sight ; who juſtify the Wicked for Reward, and take away the Righteouſneſs of the Righteous from him. Truth is of a Divine Nature, Simple and Eternal ; it will not mix with Error. The Wrath of GOD, ſays the Apoſtle, is reveal'd from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs. It may not be corrupted, nor ſo much as conceal'd by thoſe who are ſent to publiſh it. *Wo* be to fearful Hearts and faint Hands, and the Sinner that goeth two Ways. *Wo* to him that is faint-hearted ; for he believeth not ; therefore ſhall he not be defended. The Spirit of the Goſpel is a Spirit of Simplicity and Courage ; it enables the Sincere Chriſtian to deſpiſe the World, not to be afraid of them who can do no more than kill the Body, but are not able to hurt the Soul. So that I make no doubt, but that you, Sir, and all the faithful Servants of Chriſt, who are not aſhamed of the Goſpel of GOD our Saviour, but dare truſt Him for Support under their Preſſures, and Deliverance out of them in His due time, will join with me in the Collect for the Day.

Almighty

*Almighty GO D, by whose Providence thy
 Servant John Baptist was wonderfully born,
 and sent to prepare the Way of thy Son our Sa-
 viour, by preaching of Repentance; make us
 so to follow his Doctrine and Holy Life, that
 we may truly repent according to his Preaching,
 and after his Example constantly speak the
 Truth, boldly rebuke Vice, and patiently suffer
 for the Truth's Sake; thro' Jesus Christ our
 Lord. Amen.*

I am,

Reverend Sir,

S. John Baptist's
 Day, 1717.

Yours, &c.



F I N I S.

Almighty GOD, by whose Power thou
 servant John Baptist was miraculously born,
 and sent to prepare the Way of thy Son our Sa-
 viour, by preaching of repentance, make us
 to follow his Doctrine and Holy Life, that
 we may truly repent, according to his Preaching,
 and after his Example, constantly follow the
 Truth, boldly rebuke sin, and not be ashamed
 for the Truth's sake; thro' Jesus Christ our
 Lord, Amen.

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